

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

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TERMS AND MEANS.

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A Christian Nation.

A writer for the Oberlin Evangelist says in a late article:

"Were we asked what is the greatest blessing which could be conferred upon our country at the present time, we might hesitate what to finally fix upon, but one of the first things which would come into our minds would be this—a thorough, decided, unswerving CHRISTIAN POLITICIAN, of commanding abilities. This is just now one of our greatest national wants."

In the place of this sentiment we propose the following: "Were we asked what is the greatest blessing which could be conferred upon mankind at the present time, we should not hesitate to answer—a thorough, decided, unswerving CHRISTIAN NATION, of commanding strength. This is just now one of the world's greatest wants."

We will take the liberty to offer a few suggestions pointing toward the supply of this demand, or at least showing that such a consummation is not altogether impracticable and chimerical.

Supposing that the American Union were dissolved, and that the States were independent of each other, as they were at the beginning, and supposing that the mass of the people in any State were believers of the Bible, and were disposed to institute a genuine Christian government, we see no more intrinsic difficulty or just objection in the way of such a project, than there is in the way of an individual's becoming an avowed Christian.

The change proposed would not directly affect the general statutory regulations of the State at all, if (as we presume) there is nothing palpably immoral in those regulations. A man of good moral character, in becoming religious, has no occasion to make any violent changes in the details of his outward conduct. An individual State can resume to itself, or transfer from one national government to another, its general sovereignty, without disturbing the course of its internal administration. This was done in the Revolution, and in the subsequent national changes. The States passed from British dominion into the Confederation, and from that into the Union, without any material alterations of their individual organizations and economy. This is a great advantage which our combination of State and national governments gives us in case of Revolution. And this advantage would be as available in transferring the sovereignty of the States from the Union to the kingdom of heaven, as it would be in a transfer from one human confederacy to another.

The thing to be done would be simply a public *bona fide* surrender of the general sovereignty of the State to Jesus Christ. This surrender might be made by a change of the Constitution. The necessary modifications would be—1, a permanent refusal of annexation to any merely human government; 2, a declaration of subjection to Jesus Christ, and of annexation to his empire; 3, an adoption of the Bible as a book of constitutional authority, and of its ascertained principles as the supreme law of the land. This would be a confession of Christ before men; and although, in process of time,

as discovery of the will of God, and of the principles of the Bible should advance, other kindred changes of organization and practice would doubtless ensue, yet this confession alone, if made in good faith, would be sufficient as a primary treaty of annexation to the kingdom of heaven. The standing offer of Christ to candidates for admission to the Union of which he is President, is—"He that confesseth me before men, him will I confess before my Father which is in heaven;" and this offer is as available to nations as to individuals.

Such a profession of religion would not interfere with the rights of the various sects into which the mass of believers in the Bible are at present divided. They might all acknowledge allegiance to a Constitution having the Bible for its basis, however they might differ in regard to the interpretation of the Bible; just as the various political parties submit to the Constitution of the United States, though they hold many different constructions of that instrument.—Free discussion, advancing intelligence, and the power of the Spirit of truth, might safely be relied on as the means of gradually ascertaining to the satisfaction of all parties, the true principles of the Bible, and of bringing about ultimately, entire unity of sentiment.

We need not dwell on the internal benefits which would accrue to any State which should thus annex itself to the empire of Jesus Christ. It is sufficient to suggest that whatever moral and spiritual advantages a private individual gains by submitting himself to God, confessing Christ before men, and adopting the Bible as the counselor of his soul, the very same advantages any nation would gain by doing the same thing.

But what would be the external advantages? Would such an annexation secure, or in any way promote, the prosperity and defense of the State that should venture upon it? Every one's judgment on this question will be determined by the degree of faith which he has in the reality and power of the invisible kingdom with which the treaty of union is to be made. For ourselves, believing as we do that 'all power in heaven and on earth' was given to Jesus Christ at his resurrection; that he overcame, in both worlds, during the apostolic age, the central dynasties which opposed his ascendancy; that he actually entered upon his office, as supreme governor of the human race, visible and invisible, at the destruction of Jerusalem; that he subsequently prostrated the Roman Empire, and made an end of the series of Gentile universal monarchies; that he has since ruled and still rules the nations (though they know it not) 'with a rod of iron,' dashing them in pieces when they stand in his way, and guiding their counsels, when he can make them his instruments in gathering the world around his throne;—believing, therefore, that his kingdom is firmly established, and in its course of eighteen hundred years has accumulated incalculable power and influence, even in this world, we judge that any State which should negotiate a *bona fide* treaty of alliance, offensive and defensive, with that kingdom, would put itself in the way to attain the highest possible degree of security and prosperity.

The unseen power which on the one hand evolved the religious Reformation in Germany and sent it through the world, and on the other brought on the political revolution in England, this country, and France, is evidently converging its operations to one object, viz. the establishment of an empire in which liberty and theocracy shall be one. That power is Jesus Christ. That empire is the kingdom of heaven. The State or nation that shall first apprehend and openly accede to the policy of Jesus Christ, by formally as well as heartily annexing itself to his

kingdom, will thereby throw itself into the very focus of his affections. On its experiment the success of his great enterprise will be staked. The whole current of his Providence will be in its favor; and he that led Israel out of Egypt, may surely be trusted as a national guide and defender.

Bible Affidavits.

One of the most effectual methods which the devil uses to keep his subjects fastened in bondage to him, is to misrepresent God's character to the world. He would fain have persons believe that God is a hard master, reaping where he hath not sown, and exacting what cannot be performed: the effect of which is to produce fear of, and separation from their rightful Father. The New Testament writers give abundance of testimony opposed to this insinuation of the accuser. The following passages out of the many which may be found, will perhaps disperse some of the fog which has spread over the world on this subject.

THE GIFTS OF GOD THROUGH CHRIST.

God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

He that spared not his own Son, but delivered him up for us all, how shall he not with him, also, freely give us all things. God commendeth his love toward us in that while we were yet sinners Christ died for us.

Christ, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.

God is rich unto all who call upon him. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: . . . that in the ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus.

Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. Greater love hath no man than this, that a man lay down his life for his friends.

Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. Hereby perceive we the love of God, because he laid down his life for us. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

The gift of God is eternal life through Jesus Christ our Lord. This is the record, that God hath given to us eternal life, and this life is in his Son. The free gift came upon all men unto justification of life. Hereby know we that we dwell in him, because he hath given to us of his spirit.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ—in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. God grant unto you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man—that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, through all ages, world without end. After that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior, &c. My God shall supply all your need, according to his riches in glory by Jesus Christ. God giveth us richly all things to enjoy. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy

hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you. According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue.

The grace of God that bringeth salvation, hath appeared unto all men. Walk worthy of God, who has called you unto his kingdom and glory. As many as received him, to them gave he power to become the sons of God. The gifts and calling of God are without repentance.—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

I am the living bread which came down from heaven—the bread which I will give is my flesh, which I will give for the life of the world.

True Friends.

When walking the streets of our city, a short time since, I passed two persons who were engaged in animated conversation. One of them exclaimed, 'How delightful it is to have one friend that you can freely open your heart to!' My involuntary answer was, 'Yes; but how much more delightful to have hundreds of like friends!—and how much more glorious still to be one of an innumerable company whose hearts know no secrets!'

Then my thoughts reverted to our Association—where instead of 'one friend' there are hundreds that each member 'can open his heart to freely'—where no secrets are necessary, for all have the same interest—and where perfect frankness, sincerity, and openness of heart are encouraged at the expense of self-complacency and all personal interests.

In the world, pride, egotism, selfishness, &c., are effectual barriers to freedom; and if, perchance, two congenial spirits do flow together, it is truly 'delightful.' Instances of this kind however, where there is true confidential freedom, are evidently rare, and must necessarily be so while these obstructions remain. But in Association, where all hearts converge towards Christ, and pride is humbled, egotism destroyed, selfishness supplanted, and all are taught 'not to think more highly of themselves than they ought to think,' but 'each esteemeth other better than himself,' having for their motto, 'We will not think of persons what we would not say to them'—UNITY will necessarily reign triumphant. And

"—when a multitude of living hearts United, form one circle which conducts The quickening life of God through all, while each Reacts on each, what shall this power withstand?"

But our acquaintance and fellowship is by no means limited to the narrow circle of associate life. The heavens we regard as open to us, and conceive of the Primitive church as pressing down upon mankind, and seeking an expression in the world; and we think it not an 'incredible thing' that persons should have actual communion with that church. "Ye are not come (says Paul) unto the mount that might be touched. . . . But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." (Heb. 12: 18—24.) Paul did not consider that heavenly body as something that is inaccessible; and why should we?—His feelings are beautifully expressed in this passage to the Galatians: "Jerusalem which is above is free, which is the mother of us all." (4: 26.) However glorious, refined, and perfect the heavenly church may be, we can still think of her as our 'MOTHER,' whose heart

years after us; that loves us; that invites us into her society; and that is intensely interested in every step of progress we make. We may strengthen ourselves with the assurance that 'if we draw nigh to her she will draw nigh to us.'

W. A. H.

THE CIRCULAR.

BROOKLYN, APRIL 11, 1852.

The Press—Secular and Religious.

The weakness of the Religious Press, as compared with the secular, is a subject that deserves the serious attention of all who fear God. We cut the following confession on this point from a late letter of Dr. Bacon, of the Independent, in continuation of his controversy with Gerard Hallock, of the Journal of Commerce, on the subject of the Higher Law. The reader will understand that the Independent is a first class religious weekly, and the Journal of Commerce is a first class secular daily:

"One lesson, let me acknowledge, I have learned from your letters. It is that if these letters of mine are to make any salutary impression on the public mind, I must carefully avoid tediousness. Here you have, to some extent, the advantage over me. If the purchasers of a first class commercial journal find its columns crowded with a single article long enough to fill a page of *The Independent*, they can overlook it, so long as it does not crowd out the shipping intelligence, the prices current, the advertisements, and the news of the morning by the telegraph or the ocean steamer. But in a miscellaneous weekly sheet, like this, any thing prolix is out of place and may defeat its own object. I shall take the liberty, therefore, to address you in a short series of short letters, written at uncertain intervals."

Here we have religion and commerce in front of each other in something like their actual proportions. A mammoth sheet, issued six times in a week, represents commerce; and a moderate sheet, issued once a week, represents religion. The Journal of Commerce, like a huge man of war, can fire a daily broadside if it pleases, without damage to itself; but the Independent, like a mere gun-boat, can only fire its swivel once a week, and then must take care not to load heavy lest it endanger its own timbers.

But the idea which this gives us of the weakness of the religious press, is after all not so dismal as the reality. We find, in the statistics of New York, that 21 daily, 20 semi-weekly, and 75 weekly papers, devoted to business, politics &c., are published in that city; and only 12 weekly papers devoted to religion! Reckoning each daily as equivalent to six weeklies, and each semi-weekly as equivalent to two weeklies, the account stands thus:

SECULAR.		
Daily papers,	(21 x 6)	126
Semi-weekly,	(20 x 2)	40
Weekly,		75=241

RELIGIOUS.

Weekly papers, (all told,) 12

From this it appears that the religious press force, is to the secular, as one to 20; or we may say, religion has five per cent of the public attention! This is worse than Judaism, which, by the Sabbath arrangement, gives one seventh, or about 14 per cent. of time, to religion.

Among the 75 weeklies, credited to the secular side in the above account, there are 10 Sunday papers. But simple-minded people in the 'rural districts,' must not imagine that a Sunday paper in New York city is a religious paper. The fact is, that religious folks, while they work their ministers on Sunday, think it is profane and sinful to work their presses on that day; or even on Saturday, for Sunday reading. The consequence is, that worldly men, with less scruples, seeing that Sunday is the best market day in the week for entertaining reading, have undertaken to supply the demand which the ministers and churches neglect; and the ten Sunday papers which they print, are even more secular and frivolous than the average of the week-day papers. These incidental but enterprising filibusters of worldliness, who break over the bounds of Judaism and eke out the six days' work with Sunday amusement, nearly equal in number, and probably in size and power, the entire force of the religious press.

But the view we get from the foregoing account of the comparative strength of the two great departments of the press, is still too favorable to religion. We have seen only the state of things in the metropolis. The statistics of the country papers, would still very much reduce the percentage of attention allowed to religion. Every considerable village has its secular Weekly. Many have two or three. Some have their Semi-weeklies. All incipient cities have their Dailies. But religious papers published in villages, are almost unknown; and in the secondary cities they are few, and far between. We believe there is no religious paper published in Brooklyn except the Circular. We cannot learn that any religious paper is published in Newark, though they have three secular Dailies, and several Weeklies.—In fact religion is too weak an interest to support local papers; and the religious papers of the great cities easily supply all the demands of the country; and even with this monopoly, their constituencies are not half as large as those of the leading secular papers. We have not the statistics necessary to ascer-

tain definitely the proportions of the secular and religious press outside of New York city, but we are confident from the above considerations, that a National, or even a State, account, would reduce the religious interest in the press to one or two per cent.

We will not bring into this reckoning the fact that religious papers are partly devoted to secular purposes, because it may be said in reply, that the secular papers give some place to religion. We will call that part of the account even, though we suspect that in this matter worldliness crowds religion more than religion crowds worldliness.

Nor will we attempt to ascertain the balance between the secular and religious papers in respect to talent employed, outlay of enterprise, interest excited, amount of circulation, liberality of support, &c. &c.; though we apprehend that in all these respects the balance would be sadly against religion, and would reduce the percentage of interest we have found in its favor, to a fraction.

The statistics before us are sufficient to make manifest the tremendous fact that religion is not only a secondary, lagging interest in this nation, but that it is almost out of sight in the rear of worldly enterprise, in the very department where it ought to be foremost, viz., that of instruction by the press. Its function in the general movement of the times is about as prominent as that of the man who greases the wheels of the trains on a railroad.

What is the meaning of this tremendous fact? Whence comes it? Whither does it tend? These are questions which God-fearing men ought to consider. Our answer is—Jesus Christ taught men to make it their business to "seek the kingdom of God and his righteousness," and to leave money-making to the heathen; but Dr. Benjamin Franklin, the so-called Father of the American press, taught men to make money-making their business, and leave religion to women; and this nation has accepted the teaching of Dr. Franklin, and rejected that of Jesus Christ. The state of the press simply betrays the state of the heart of the country. "Out of the abundance of the heart the [press] speaketh." One hundred loud press-voices cry, "What shall we eat? and what shall we drink? and wherewith shall we be clothed?" where but one discourse in subdued tones of the kingdom of heaven and its righteousness. Without a revolution, the end must be a landing in Dr. Franklin's heaven instead of Jesus Christ's.

The World's Convention.

It is amusing to see what work has been made of the Concentric Convention, by the N. York Observer and others. The idea of a spiritual congress is so foreign to their conceptions, that they persist in misunderstanding it, and treat our language as referring to an outward assemblage of the Perfectionist sect. If they could be enlightened as to the nature of the Convention, we suppose they would set it down as unworthy of notice at all.

That, however, is of no consequence. 'We which believe,' have realized the meaning and benefit of a Concentric Convention. We cannot but regard the idea as an inspired one, and the announcement as authorized by the invisible Church. Facts, before and since, show that there was a substantial meeting of the three worlds at the time specified;—and the communication thus established must naturally continue and increase. The time has come for the breaking up of partitions between this world and the other mansions—between the spirits of the just in heaven, earth and Hades. There is boundless promise in this fact; believers will find strength and assurance in the bare conviction of it. Let them understand that they are in the gathered assembly of God's hosts, with eternity before and behind them, and this world for the field of action. The consciousness of that fact will make an end of small-heartedness, of the fear of death, of the snare of covetousness, and 'whatever is contrary to the glorious gospel of the blessed God.' Let us act with earnest reference to the Concentric Convention, which is to continue and control all things for Christ's complete victory in this world.

The Public Pulse.

Probably the money-fever never raged so high in the country as it does now, at the opening of spring, this present year. It is seen in every thing—in the rush of Trade, Banking, Building Associations and Government Contracts, but above all in the California excitement. There has been a steady magnetism going, between the god of those gold mines and the gazing population of the country, until now his charm is working almost universally. The varied throngs who overcrowd every conveyance, wild with eagerness to reach the land of gold, tell the story. The people have gazed and worshipped, till they have drunk in the spirit of a mammon-revival and almost every body is on the anxious seat—the poor anxious to get rich, and the rich anxious to be richer. Evidently the steam is up and getting higher. Where will it end? And how is this high pressure inspiration of the money-god coming out?

A few incidents occurring here and there, which have come to light in the papers, during the past week, indicate to us the impending result, and the

probable check which is preparing for this fanaticism of covetousness. It is likely to work its own cure, though in rather a severe way. Stimulate the passion of money-getting far enough, and it is naturally evident that it will eat out all security both of property and life, in the community where it reigns. This appears to be the crisis things are reaching.—We begin to hear of stupendous frauds, and fool-hardy perils, and dismal accidents, springing up thick in the track of the California stampede. Of these, we notice during the past week, the cases of two firms in this city who are charged with having taken the through fare of numerous California emigrants, forwarded them to the Isthmus, and there dropped them, leaving them to get on or to get home again as they could. Their tickets proved worthless on the Pacific side, and the complaints of such as were able to return are likely to prove bootless here. We hear again, of overcrowded ships and half-starved passengers—of robbery and extortion on all the different routes. Then we have a story of the unaccountable wreck of a steamship in the Pacific, by which nearly a thousand passengers were put in peril of their lives, and left destitute upon a desert coast. The following is a specimen of the doleful accounts sent back by the shipwrecked gold-hunters:

"Our whole voyage has been a succession of impositions, and all traceable to that merciless greed which overcrowds the ships with passengers, and for which there seems to be no relief. Had it not been for that, there would have been no necessity to come near Acapulco, or near the coast at all, as plenty of provisions and water may be had at San Francisco and San Juan for any reasonable number of passengers between them. Every opportunity, too, has been taken to strip the passengers of their money. The Captain denied having funds at the wreck, when it was notorious that two hundred passengers had been taken on board at San Juan, every one of whom paid one hundred or one hundred and fifty dollars for passage, all of which money must have been on board. Indeed that he had money he himself proved at length, by hiring the balance of the mules for those who, it was seen, could not hire for themselves. This and more, perhaps, might have been endured without a murmur, had the wreck been evidently a wreck in the general acceptance of the term; but it cannot be much wondered at if we complain when they are the result of our being put on shore during a beautiful moonlight night, with neither current nor breeze to affect the vessel's course. And if Captain Bletten would not convict himself of gross ignorance, gross negligence, or worse, he must speedily furnish the public with more information on the subject than he has hitherto seemed inclined to do."

Such complaining as this is doubtless natural, but on the whole, quite unreasonable. Here were a thousand passengers, under the eager intoxication of fortunes in view, heedless of every thing, to realize their golden dreams in California, and urging themselves upon the first conveyance that will land them there in the shortest time. And back of them were thousands of others ready to take their place and increase the rush. Under these circumstances, is it to be expected that the owners and captains and crews of the vessels which freight such fanaticism will keep perfectly cool and disinterested themselves? It is not in human nature. They love money, as well as their passengers; and they have as good a right to make a 'neck or nothing' game of it. If they had refused to crowd their ships, and so prevented these adventurers from getting on, there would probably have been as much dissatisfaction as there is now. But there is a spirit of 'merciless greed,' they say, at the bottom of the business.—Very likely it is so; and we wonder if these Californians could not find out where it comes from. While they are distilling that spirit without measure all around them, it would be strange if those who manage their transportation did not catch a little of the infection. If it works danger and disaster to them on their route, they should quietly pocket it, as the natural fruits of their own sowing, and be thankful the harvest is no worse. The same principle may be applied to the late Bank disaster in Boston. The Suffolk Bank—the money-monarch of New England, has lost, it is said, a large amount by the embezzlement and absconding of two of its clerks.

We take these as signs that the money-loving excitement is coming under a wholesome check from the very excess of its development. When the spirit of gain increases temptation beyond the limits of general security, and begins to vent itself in wholesale fraud and recklessness, it is approaching a cure: there must be reaction. Perhaps this California fever, and the cure that is inevitably preparing, will be the means of purging the national system of its bad matter, and turning it from 'uncertain riches, to trust in the living God who giveth us richly all things to enjoy.'

Hurlgate Pilots.

Hurlgate, or Hellgate as it is frequently called, is a narrow and crooked pass in the East River, near New York, rendered dangerous to navigation by several sunken rocks and reefs which are scattered about the channel. Two in particular, called the 'Pot' and 'Frying Pan,' have been an immemorial dread and nuisance to the coasters trading up the sound, making it necessary to have a board of pilots specially appointed to take vessels through. By subscription, however, of the merchants and Insurance companies, Prof. Maillefert, a scientific man, was engaged some time since to remove these obstruc-

tions. He accordingly laid siege to the 'Pot' and 'Frying Pan,' and by means of a submarine apparatus succeeded in blasting away the rocks to such a depth as makes it safe for vessels to sail directly over them. He was approaching the completion of his undertaking, when one day, by an unlucky mistake he fired a wrong canister of powder, and was blown up, with several of his workmen, three of whom were killed. At the Coroner's inquest it came out that the Hurlgate Pilots have been very unfriendly to Prof. Maillefert and his operations. It is stated that one of them was passing in a boat at the time of the accident, and was asked to go to the rescue of the drowning men, which he refused to do; at the same time expressing satisfaction at their disaster. 'They ought to have been blown to hell long ago,' was the remark he made. The *N. York Daily Times*, commenting on this circumstance, has the following paragraph:

The public understand, of course, the reason for this savage exultation. The Hurlgate pilots derive profit from the dangers of the channel. Mr. Maillefert was engaged in the attempt to remove these dangers. He was blasting out the rocks on which so much property has been lost, and where life is continually at hazard. The pilots, it seems, have regarded his exertions with general hostility, as likely to interfere with their gains. This jealousy, discreditable as it is, can still be understood. But we should not have believed it possible—but for the proof now afforded,—that any man, no matter how deeply his own interests might have been involved, could have looked on with savage glee, at half a dozen of his fellows drowning within his reach, and refused to extend them any aid, because they were injuring his business while benefiting the public. This is a degree of heartless depravity which is seldom witnessed among the civilized portions of our race.

Granting the consummate barbarity of this pilot, we still think it is shallow treatment to dwell on the degree of his individual sin, and slur over the principle which the *Times* partially admits rules in society, instigating every where just such depravity. The really startling thing to be noticed in the case, is the fact that society allows any of its members to depend for subsistence on the necessities and dangers of others. As long as this is the case, and as long as all are confessedly selfish, the particular degree of opposition which a poor pilot manifests at seeing his means of living blown up for the benefit of the public, is of no great consequence. There will of course be just as much of this kind of depravity, either secret or open, as there are persons whose private interest hinges on public evils. And unhappily this is the case with almost every body under the present dispensation of selfishness. It will be found that every class, like the Hurlgate pilots, is living on the wants and necessities of somebody else; and of course each is committed for the continuance of those wants which it supplies. Manufacturers are interested to perpetuate demand by making un-serviceable goods; mechanics are favored in their business by public accidents and destruction; merchants by public scarcity. It is particularly true of professional men, that they live by the evils of the race. Ministers, doctors, and lawyers, are the Hurlgate pilots of soul, body, and estate. They may be very useful while the dangers to which we are subjected exist; but suppose somebody should propose to blow up the 'Pot Rocks' and 'Frying Pans' of their territory, so as to throw them out of business, wouldn't there be naturally some fuss made, as things are?

This view shows the miserable economy of selfishness, and the absurd construction of society under the system of isolated interests. No wonder the world have to work themselves to death, when every man is pulling against his neighbor, and there are as many interests involved in destruction and evil, as there are in production and plenty.

There is no need of such a state of things. We have proved abundantly, and stand to-day as evidence of the fact, that selfishness may be abolished, and all interests be consolidated and harmonized in a large community, as well as in the most exemplary single family. Instead of this insane, destructive antagonism that characterizes all business relations in the world, the private interest of all in our Community is sought and found in the common good.—Instead of struggling against each other for a living, its members have all the benefits of life and property insurance, without the special premiums and dues. No one can suffer or break, unless the whole does. So long as men are selfish, there must of course be disorganization and competition in all relations—men must get their living by eating each other, and Hurlgate pilots will be found at every turn, whose private interest requires them to support some monstrous evil. But we can foresee the time when men will turn to Christ, and get that enlargement of heart which will reveal again their original unity.—Then we shall have done with Hell Gate and all its pilots, and find Heaven's Gate.

Self is the worst possible manager of its own interests; and so God in his goodness proposes an exchange of offices. He says to us, 'If you will attend to my business I will attend to yours:—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

In all we do, we must look out for these three things in their proper order:—first, spiritual benefit; secondly, usefulness; and, thirdly, present pleasure and appearance.

We take the following account of Prison severities in this State, from the New York Daily Times. It furnishes another striking evidence, in addition to everyday facts, that law and the legal administration, are falling behind the civilization of the age. They do not work out that justice which the common sense and humane instincts of men loudly demand. Law is seen to be more and more a plaything in the hands of the powerful, and justice a mummy with India rubber face, which can be screwed into frowns or smiles at the option of the operators. It is awfully rigid on the fugitive slave, and quite easy toward Cuban filibusters; it shuts up the Art-Union as a lottery, and winks at corruption in high places; it doubles the penal dose for a poor, friendless prisoner, and lets the big scoundrels go unwhipped. Well, there is good promise in the fact that the Press is rapidly rising into supremacy over mere statute government, and pettifoggery. By means of the press, common law, common sense, and free criticism, will gradually take the place of the crude machinery which now cumbers the State, grinding out absurdities as often as it does justice. Let us once have a FREE PRESS, which shall be open to God and accessible to the people, and you may dispense with all other law. We are assuredly coming to this, and the sooner the better: a.

Extra-Judicial Punishment.

One of those cases, which read so like a legend of the Inquisition, as to carry the mind forcibly back to the days of Guzman and Torquemada, occurred the other day at the Sing Sing Prison. Henry Hagan, a convict, whose term of confinement was within three days of fulfillment, was employed in a workshop, under the superintendence of Keeper James H. Ashton. On the 17th of March, his overseer, in violation of a rule, exempting convicts who work by the day, from 'counting out' their work, ordered Hagan to do so, and was met with a refusal. The officer insisted, and the convict as obstinately persisted in his non-compliance, until both became inordinately excited; when the former stepped back, and seizing a hickory club, 'an inch and a-half thick at the butt, with a brass and iron ferule, three inches long, at the small end,' advanced upon the prisoner. To defend himself, the latter found nothing better than a small hand-wrench, a worthless weapon, we presume, as he was stricken instantly to the earth. Recovering himself he was again flung down by Ashton, and while the two were clenched together, on the ground, a few unimportant blows were exchanged. The bystanders interfering, the combatants were separated.

Hagan, bruised and injured as he was, was carried to a dark cell and there confined until the arrival of the agent, Gen. Lockwood. With a refinement of cruelty, which can only be appreciated by remembering that in three days the prisoner was to be discharged, his head was then shaven, and he was removed to the shower-bath, where certainly three, and possibly a dozen barrels of water were poured upon his naked scalp. The head and fall of a stream flowing from the prison reservoir, was deemed so inadequate to the extraordinary exigency of the case, that a keeper was profitably employed in dipping out and pouring into the 'funnel,' painful after painful of the freezing element. Thus four varieties of barbarity had been applied to the un-murmuring victim—the club, the dungeon, the razor, and the bath—and it might be supposed that malice the most diabolical would have been, by this time, to some degree appeased. But not so. The yoke was still untried; and the fainting, quivering wretch, while yet in the bath, had that accursed invention screwed about his neck, and groveled on the ground beneath it, during the remainder of the day. The armory of torture being thus exhausted, the victim was carried back to the shop, and in two days after, the termination of his sentence released him.

The tormentors, however, were still unsatisfied. The hunt was not fairly up. No sooner had their prey passed forth from the prison-gates, than he was once more seized and dragged before Justice Urmey, of the Special Sessions, where a charge of assault and battery with intent to kill was preferred against him—Ashton and a brace of convicts appearing for the prosecution. The narrative we have given is a faithful summary of the testimony. Ashton admitted, upon cross-examination, that Hagan had always been peaceable and generally well-behaved, although he had been thrice punished by the witness since August last—once by showering, for *tearing his bed*; once by tansure, for having a razor and mirror in his cell; once by incarceration in the dungeon, for *accidentally breaking a tool*. It was likewise admitted that Hagan had used no threat of violence until he had been brutally knocked down; that the requirement for him to 'count his work,' and the use of a cane upon the prisoner, were both violations of the prison regulations. In short, Ashton confessed, what the two convicts corroborated, that the unhappy prisoner, for peaceably withstanding illegal oppression, had suffered all that fiendish malignity could devise;

and that the prison officers, Gen. Lockwood, Mr. Andrews, and others, had exposed themselves to the damnatory charge of unlawful and wanton cruelty.

No witnesses were called on behalf of the prisoner by his counsel, Mr. A. H. Wells.—There was none needed. Ashton had only convicted himself, and inculpated his superiors in striving to affix guilt upon Hagan. The Justice unhesitatingly ordered the prisoner's discharge. Bystanders, commiserating the unfortunate wretch, placed in his hands enough money to pay his expenses to this city; and still trembling with fear of his persecutors, he hastened away from the village in an evening train. Of course, the brand of imprisonment, fastened upon him by the adroit malice of his jailors, will adhere to him for some time to come—thus prolonging the period of his punishment far beyond the requisition of the law.

In view of this case, which, flagrant as it is, is by no means singular, we reiterate our protest against the system of prison discipline pursued in this State. A system founded on utter and barbarous ignorance of human nature; an ignorance disgraceful to the age—an age of boasted enlightenment and refinement. A prison in New-York is a spot to which the power of the laws cannot reach; a walled enclosure from which charity, kindness, gentleness, and all other graces inculcated by Christianity, are hopelessly excluded. Outlawed and unchristianized, it stands in the midst of churches, almshouses, asylums and refuges, a dreary, forbidding monument of veteran error and cruelty; a desert waste amid vaunted religious and social fertility; a constant reproach and refutation to our assumed humanity. That cannot be a Christian community, where such wrongs are sanctioned. We can conceive of no code, claiming to embody sound notions of what is just and what is salutary, that is not in utter discord with the internal police of our prisons. Keepers and officers, whose natures may not originally have been gifted with the instincts of tigers, soon acquire the utmost facility in all brutal propensities and accomplishments, under the tuition of the present system. Criminals, whose reform is said to be one object of confinement, are schooled by the shining example of their task-masters, in depths of inhumanity they had probably never dreamed of before; and lose all that self-respect, without which reformation and reasserted manhood are as hopeless as an erect posture where there are no vertebrae.—How long are evils so flagrant and in all respects pernicious, to be endured?

The special instance before us requires, and we shall waste, no rhetoric to aggravate its extreme atrocity. We are unwilling to believe that the participants in the transaction are to go unpunished. The punishment can hardly be too severe. The subject admits of an improvement that shall go far to enforce upon gaol hirelings their responsibility to law and humanity. We shall keep an eye upon the business; and if Inspectors and Wardens fail to take proper action in regard to it, they may expect to hear of it again, and frequently.

A Bible Contrast.

The contrast suggested in a late article of the Circular, between Judas, and the woman whose generous oblation provoked his resentment, is very interesting. A true appreciation of these two characters, would essentially modify the standard morality of the world. What was her sin, compared with his? His was the idolatry of covetousness. Hers (it is supposed) was the idolatry of affection. She had been a false worshipper; but how much the shrine to which she bowed was better than that of mammon. She worshiped, at least, the image of God. He worshiped 'filthy lucre.' His idolatry made him cruel to others; hers made her reckless of herself. Yet he would be honored in the world, while she would shrink from its withering frown. It was in reference to the *covetousness* of the Pharisees, that Christ said, 'that which is highly esteemed among men, is abomination in the sight of God.' He forgave Mary, and loved her. Her nature was convertible into the loveliest of characters; but Judas's essential attractions were too base for reformation.

It is apparent that Mary had little worldly prudence. Her love exceeded her discretion. She was found at Jesus' feet, absorbed in his discoursing, while her sister cumbered herself with much serving. Mary's abstraction at this time, shows how abandoned she was to the attractions of her heart—a dangerous susceptibility in the case of misplaced affection, but her

glory as a follower of Christ. This led her, at the loss of dignity, into that wonderful expression of gratitude and love, which Christ promised should be recorded of her as a memorial of praise to all generations.

Her affectionate heart was surrounded with affection. Mary and Martha and Lazarus loved each other, and loved Christ, and were beloved by him. He found their home a congenial retreat from the inhospitalities of Jerusalem. Truly was it said, 'the poor ye have *always* with you;' but those who could minister to Christ, had a rare opportunity for charity: the least alleviation of his 'sorrows' should weigh against the alms-giving of all the Pharisees. Mary counted nothing too costly to give him pleasure and express her adoration.

But Judas was indignant at the scene—the sentiment of it was too refined for him to appreciate. He saw no value in her tribute of affection. It was, to his gross calculation, a waste. Thirty pieces of silver bought all the loyalty and nobleness he had. II.

Scripture Admonition.

In examining the Bible on the subject of *Covetousness*, we are struck with the fact that the opening scenes of both dispensations, the Jewish and Christian, were signalized by a terrible rebuke of this sin; in the first instance, by the judgment of Achan, and in the last, by the instant death of Ananias and Sapphira. In each beginning, God manifested a special displeasure at the spirit of covetousness, as though it was the worst enemy of all righteous institutions, and he meant to strike it through with terror.

The walls of Jericho had fallen at the shout of the people, and the fame of Joshua was noised throughout all the country. Ai would be an easy conquest. But behold, the children of Israel flee before the men of Ai. This was such a sudden reverse that 'the heart of the people melted and became as water,' and Joshua cried in great humiliation, 'O Lord, what shall I say when Israel turneth their backs upon their enemies?' God was angry, and it was the covetousness of Achan that had roused his fierceness. 'There is an accursed thing in the midst of thee, O Israel.' In the sacking of Jericho, Achan was tempted by the sight of goodly spoils, and coveted them, and he took certain things, and hid them in his tent. The evidences of his guilt were produced, and now what a lesson were the people taught in the valley of Achor. They were commanded to take Achan and the 'accursed thing,' his sons and daughters, his oxen and sheep, even his tent, and stone them with stones and then burn them with fire.—They must have gone forward after this, to the conquest of Canaan, with chastened acquisitiveness, their very souls recoiling with horror from the lust of self-appropriation.

The Primitive Church were early admonished by a similar judgment. The sin of Ananias and Sapphira was the counterpart of Achan's—a reservation for selfish purposes of what was forfeited to the treasury of the Lord, and dissembling about it. They were killed instantly as by the stroke of God's indignation. In the 'last days' covetousness crept into the church again, but the effect of this judgment was not likely to be lost on the first organization—the Pentecost company. II.

The Right of Life.

Our hope of salvation for the body, does not lie so much in the line of mere individual victories, as in turning our attention and ambition towards overcoming the great principalities of disease and death. It is more and more plainly to be seen, that all disease and suffering of the body, is the effect of an evil spirit; and that the same process which saves our souls from sin, will save our bodies from the power of disease. It is also very clear, that just so far as Christ gets possession of us, life, health, and youthfulness, work in our whole natures, and just so far as there is any leak in our spirits to let in unbelief and evil influences, so far suffering, disease, and decay, work through our

whole nature. Our condition may be compared to that of vessels which may be filled with different substances, some tending to corrode and destroy them, and others to preserve them.—

It is high time that we were done looking for relief from external remedies, or the observance of natural laws. All such relief is transitory: the *only cure*, the *only sure way* to find health, is to be filled with the spirit of Christ, which is a spirit of health and life.

If we observe closely, we shall find that all the evils which infect the spirit, have their corresponding diseases for the body, and that the sensations are similar, whether it is the spirit or body that is immediately affected. We have the same encouragement from the Bible, to hope for, and expect, salvation for our bodies, that we have for our spirits. See Psalm 103: 3. 'Who forgiveth all thine iniquities, who healeth all thy diseases.' Also 2 Tim. 1: 9, 10. 'Who hath saved us, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.' H. M. S.

The Spirit of Service.

"Whoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister." Matt. 20: 26-28.

In a true state of things, instead of being waited upon by those we regard as our inferiors, we shall be served by those that are better than ourselves. I imagine that among the 'upper ten thousand,' in the heavenly world, it is considered an honor, instead of a disgrace, to take the place of a *servant*. In the case of a mother and child, the child is waited upon by a superior with all the exactness of a kind servant. I see many evidences that the angels are waiting upon us in this way. If Christ and the angels have a spirit of service that makes them delight to wait on those they love, we can have no fellowship with them except as we have the same spirit.

These thoughts were suggested to me, while attempting to solve the problem, *How, under a system of love, setting aside the stimulus of gain, can all necessary service be performed?* There is a vast amount of service required, in travelling, in the management of steam-boats, railroads: &c. &c. How is all this to be done under any other influence than the love of money? What will insure the same regularity that now exists, and enable us to go from one end of the country to the other with the same sense of security that we now have? A man who can do all that is required in his own sphere, when he comes to travel finds that a great amount of labor must be done by others for him. This labor is now performed under the stimulus of the love of money. But under the reign of Christ, the order of things will be reversed, and men will have an ambition to come into service, instead of to get out of it—men will be as anxious to serve as to be served—and no stimulus will be needed but that of love.

What is the end of gain? It is for people to get out of service—to get into a position where they can be served. But if we can enlighten people and change their ideas, so that their ambition will be reversed, they will find it as pleasant to serve, as it now is for them to be served. I see not but that the whole current of human nature will be reversed, and the very ambition that now seeks service for gain, with the ulterior object of being served, will seek service for the sake of service. The angels, who excel in power and glory, delight themselves in doing the smallest things for the children of God. Things may be so turned round, that instead of being proud of having a servant, persons will be proud of being servants. Why will not this result from the state of things predicted by Christ concerning his kingdom?

Every part of Christ's body has a spirit of service; and the question of position is a secondary affair. Get the spirit of service, and then a true position is a good thing; but the spirit of service does not come from position.

There is some danger of carrying along the spirit and feelings of the world in this matter; and in our attempts to do service and offer respect, we may do the very opposite of what we intend. There is a medium position, in which true politeness and respect, will do all that is required, and yet avoid over-doing, which would make pets of those that submit to it.—*Home-Talk.*

Table-Talk, by J. H. N.—No. 10.

March 29, 1852.

I find it is good for me, to stir up my heart, from time to time, to a consciousness of the fact that the difficulties between us and food do not arise from the nature of the food, nor from our constitutions; but from atmospheric influences—from the pestilential miasma that surrounds us in a world of sin. There is where all the difficulties originate—there is where the mischief lies. It does not belong to us, and it does not belong to the food: it is a poisonous spirit that broods over all matter, and thrusts itself in at every opening.

When a disease comes along that the doctors cannot find any other name for, they call it *influenza*. This is a very general term, and has been applied to a great many different diseases. It means simply an *influence*—a disease that comes from influx. I never could ascertain precisely what physicians mean by the term. But (leaving the doctors to explain themselves) we may fairly assume that all our diseases and difficulties are *influenza*. If we believe in Christ, and have pure hearts, and do not imprudently or presumptuously expose ourselves to dangers and evils, but go along quietly, fearing God, doing justice and loving mercy—there is no manner of occasion in us for trouble of any kind; and if we have any, it is *influenza*—an influx from the poisonous spirit Satan has spread over the whole world. It is the devil's policy to make people ignore his works—and, at most, only discover once in a great while that there is an *influenza* about. But I have discovered that there is a continual *influenza* of the most diabolical kind, producing diseases, distresses, inflammations, &c. &c. To be sure, we can to some extent hinder the operations of this *influenza*, by wise regulation of our diet and skillful management of ourselves; but we must never forget that the thing itself is a spiritual infection. If we forget that, and begin to doctor ourselves and condemn food, we are laying on to things which God has made, and pronounced 'very good,' curses that belong to Satan and the *influenza*.

[The series of "HOME-TALKS" (continued in this paper from the *Outlook* (Circular)) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 90.

[REPORTED FOR THE CIRCULAR, MARCH 29, 1852.]

THE VALUE OF CERTAINTY.

I suppose that one of the most important distinctions between the Spirit of truth and the spirit of error, lies in the difference of *intensity* with which the two spirits believe what they perceive as truth. In other words, the Spirit of truth is essentially the spirit of *certainty*—of full assurance—and fastens upon a fact or principle with a degree of earnestness that leaves no room for doubt—its hold is complete: while, on the other hand, the spirit of error, or the spirit of Satan, is essentially a spirit of *doubt*. Its faith in what it perceives as truth, and professes to believe, has a flaw in it of uncertainty.

Persons that are accustomed to doubt on all subjects, and to deny the possibility of certainty, undoubtedly have a kind of satisfaction in this twilight perception of things—in feeding upon probabilities, suppositions, and approximations to truth. But all such food of the mind and heart is poisonous and unhealthy; and life must inevitably become diseased, and grow into a morbid state, while such food is taken into the system.

The Spirit of truth and the spirit of error, or the spirit of certainty and the spirit of doubt, are the two great spirits that brood over us. One is the spirit of life, and the other is the spirit of death. One is the spirit of health, and the other of sickness. One is the spirit of light, and the other of darkness. It is all important that we should understand our own nature, and manage ourselves so as to shun the spirit of doubt and attract the spirit of certainty. We are receptive beings—the whole machinery of our nature is carried on by influx. We are constantly attracting the influx of spirits. We should consider the action of our hearts and

minds as of the nature of an ordinance, that invites the influx of the spirit of good or evil. The apostle brings to view the nature of ordinances in the two passages we quote so often. In one, referring to the Lord's supper, he says, 'He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.' (1 Cor. 11: 29, 30.) And in the other, he extends the same principle to all eating and drinking: 'He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.' (Rom. 14: 23.) Eating in doubt, is not necessarily very injurious in itself: the difficulty is that it throws us into affinity with poisonous influences—it opens the sluices of our spirits to the spirit of doubt, —to the great spirit of condemnation. 'He that doubteth is damned if he eat.' Why? Not because God quarrels with him, or because the act of eating in doubt, in itself considered, is sufficient to damn him; but because it opens a leak in his spirit that gives vent in him, to the great universal element of doubt, which is the spirit of darkness and condemnation. So, we see it is a matter of unspeakable importance that we should find a way to put a stop to doubt, and center our souls upon the spirit of certainty. If we want health and strength—if we want to be built up, and 'grow in grace, and in the knowledge of our Lord and Savior Jesus Christ'—we must free ourselves from doubts, and lay hold on certainties.

I find it very important and profitable to me, to withdraw my mind, from time to time, from speculations, reasonings, doubtful disputations, and all such unhealthy food, and fix my attention on some certainty—one of God's eternal facts—and hug it—separate it from these everlasting doubts and speculations, and abandon my life to it. The value of such an act lies in the nature of an ordinance. In such a healthy action of the mind and heart, the Spirit of truth, which is a spirit of certainty, is attracted—the spirit of darkness and doubt is dispelled, and a positive influx of good is invited.

It is evident to my mind, that Adam and Eve at the beginning were damned on the same principle that Paul presents, when he says, 'He that doubteth is damned if he eat.' They were first tempted into an action that they were doubtful about, and that brought them into fellowship with the diabolical spirit that tempted them. What did they doubt? I suppose they doubted the great fact which was at the foundation of their lives, viz., the goodness of God. I do not suppose eating of the tree of knowledge of good and evil would necessarily have damned them, or that their transgression would have involved them in an inextricable difficulty with God. If there had been no element but God and man concerned in the matter—in a word, if there had been no devil—I do not imagine God would have quarreled with them, or that it would have been difficult for him to have recovered them from their transgression. But they were thereby drawn into a state of doubt and uncertainty as to whether God loved them and would accept them, which raised a barrier between them and the Spirit of truth, and thus they could not come into harmony with it: and so they went on, growing worse and worse—receiving into themselves more and more of the spirit of darkness.

Salvation will come by reversing the process of the fall—by laying hold of certainties, especially the certainty of God's goodness and power,—and by simplifying our minds—freeing them from the murky element of doubt. If you want to strengthen your soul, and grow up 'unto a perfect man, unto the measure of the stature of the fullness of Christ,' seize hold of absolute certainties—of great facts and truths if you can perceive them, if not, accept of small ones, and feed upon them—meditate upon them, and delight in them.

There are plenty of certainties around us, that we can feed upon, and make seeds of greater certainties, showing the goodness and power of God in the Association, in regard to moral

character, spiritual life, and health of the body. There is no end to such certainties among us; and it is high time the spirit of doubt was requested to retire.

The truth-telling, sincere spirit that begins by criticising us, will finally praise us continually. It sees us just as we are, and will detect faults as long as we have any; but as our faults gradually disappear it will praise us more and more,—and end in everlasting praise.

'The Story of a Soul.'

We take the following from among the Literary Notices of the New York Tribune:

THE STORY OF A SOUL. By HENRY W. PARKER. New York. Sold by Egan & Brittan.

An anniversary poem by a young writer of excellent promise. The conception of the plot is bold, but does not prove too much for the author's powers of execution. A dreamer in the thirtieth century of the Christian era undertakes to tell the history of a sainted soul, as told amid one of the groups of heaven. The soul is supposed to have resided on earth during the present epoch, and its experience is described as a sharer in the movement of the world from the icy heights of custom to the summer vales of progress. The scenes, which open upon the disenthralled spirit after its release from the body, are portrayed in the language of a chaste and elevated imagination. After tracing the progress of the soul beyond the grave, the poem returns to earth, as the scene of social change, the chronology being placed toward the close of the twenty-ninth century. Here the poet exults in visions of social bliss, with which the advancement of science and the development of humanity have crowned the ages. His millennium surpasses the anticipations of the most sanguine Socialist, as far as physical resources are concerned:

Of course, invention has surprised herself. Her former wonders on oblivion's shelf She laid, and points to greater glories now— To flying ships that round the planet go Weekly; and railways that dispense with steam; Self-moving wagons; clothes without a seam; And artificial mutton, fowl and beef, By chemists made—to brutes a blest relief; And patent masons, patent housemaids, cooks, And every thing; electric quills; and books With simple signs—a volume on a page.

The 'combined household' forms a part of the poet's dream.

And yet, one thing was needed—brotherhood In building, living—common comforts, food, To save a waste of toil and cost; and this, Where Hudson's waters and the ocean kiss— The Island City—one may see complete. No crowded rookeries line the barren street, But all are gone; and every 'block' a square Of verdure, with a central palace fair In each, where many families live in peace. And own their private rooms, or cheaply lease. They meet in rich saloons and dining halls, Gorgeous with master pictures on the walls, And statues, flowers; they have the joys of wealth. Without its curse, the want of heart and health. All classes, raised to culture's purest height, Return, at noon, from morning labors light, And spend the rest of every living day In walking, reading, talk and graceful play. Beautiful city!—a breadth of palaces, Surrounded each with gardens, fountains, trees. Beautiful!—there the sun may well forget Damascus old, the 'pearl in emeralds set.'

His description of the Congress of the future is a curiosity in politics.

And noting all the happy change, we sped From State to State, o'er lake and mountain-head; We found the nation's latest capital, And stood, unseen, within the council hall. Here were no men of venal caucus choice, But now a people's one harmonious voice Directly calls to power the pure, the wise. No reckless demagogues may exercise Their trade, nor vain declaimers. Tariff-rate And army-bill are none; but calm debate On education, art, improvements; then Adjourned, till five years roll away again.

Visiting the Great Metropolis of the 'latter-day glory,' he comes to the 'Museum of the Past.' The narrator, be it remembered, is a departed ghost.

And we, invisible spirits, side by side, With mortals, passed as 'dead heads' at the door. The visitors all, or all we noticed, wore Whatever costume suited best their taste;— Fashion is obsolete, with all its waste And slavishness; the lordly beard alone, By every man in natural pride, is grown. In fact, one grand development of Time We found is this, that none declare it crime For each to be himself—to shout, to talk As children do—to dress, to leap or walk, And freely think, in bounds of innocence. False dignity, frozen custom, vain pretense, And cramping modes, were scouted long ago, And all are free to let their nature flow— To give to rightful impulse, room and play, From infancy till reverend hairs are gray. Somewhat, in truth, the freedom pure of Heaven Had lightened Earth with effervescing leaven. And seeing all the glorious change, we passed Around the rooms of that Museum vast, Filled with the curious symbols of the Past.

Here is an inventory of its lions and elephants. And first are seen those indices of Time— The garments strange of every age and clime;

And many passers laughed aloud to see The costume of the nineteenth century— The pavement sweepers, and the stove-pipe hats, The pinching coats and choking neck-cravats. In other halls are models, great and small, Of mechanism—at length supplanted all By art so perfect that the loom and plough Of Fillmore's reign, are savage relics now. The tools of War, in other rooms, we saw— All useless now, in days of love and law; And then the hand-cuff, branding-iron and chains, But rusted o'er and dark with ancient stains. Surprised were we, on other shelves to find Products of matter and of human mind Together classed; for instance, books and rocks: Shakspeare and diamonds; Milton, marble blocks; Shelley and corals; Byron and lava cold; Wordsworth and granite; Tennyson and gold.

The greatest wonder of all, is

THE LAST CONSERVATIVE.

We saw the last of poison ever distilled, The last of pipes, with last tobacco filled; And came at length beside a mummy case, The Last Conservative preserved! His face Is shriveled up, as if his soul, to the last, Was terrified lest men would go too fast, And earth to ruin run;—'tis said, he died, A hermit cowered in a mountain-side, Five hundred years ago; with him, the breed Was lost, of which the world had little need.

Christ's Prayer for the Unity of Believers.

The ever faithful, the anointed One Of God, whose miracles of love and power Proved his divine commission, having loved His own whom he had chosen from the world, Loved even to the end. And now his work On earth was well nigh finished, and the last Sad scene of suffering drew on. With words Of heavenly consolation having cheered And strengthened his disciples' sorrowing hearts, And the blest Comforter engaged to send, To dwell in them, their sure, abiding guide To all the truth,—he lifted up his eyes To heaven and said,

"Father, the hour is come; Now glorify thy Son, that so thy Son May glory bring to thee; as thou hast giv'n Power o'er all flesh to him, that he might give To all who shall believe, eternal life. And now, O Father, glorify thou me With thine own self, with glory which I had With thee before the world began. Thy name I've manifested to the men thou gav'st To me; and they thy message have received, And have believed and known that I came forth From thee; and they have kept thy faithful word I pray not for the world; I pray for these; For they are thine, and thou hast given them me: All mine are thine, and thine are mine: and now I come to thee; but these are in the world. O holy Father! keep thro' thine own name Those thou hast given me, that they all may be One, ev'n as we are one; that they may have My joy, my glory, in themselves fulfilled. I pray not thou shouldst take them from the world, But keep them from the evil: sanctify And cleanse them by thy truth: thy word Is truth. For them I sanctify myself, That they too may be sanctified in me. Nor ask I this rich grace for these alone, But all who shall receive me thro' thy word; That they at length may all be one, as thou O Father, art in me, and I in thee; That they may be made perfect—one in us— And that the world may know that I am sent Of thee, and that thou lovest them as thou Hast loved thy Son. I have declar'd to them Thy name—thy glory—and will still declare."

See, thus, the great desire which, for the church, Most moved the Savior's heart. The richest boon, The crowning grace for which he chiefly asked, Was oneness with each other, in himself And in the Father, ev'n as these are one; Full unity of heart, and life, and love; All members of one body, fitly joined, Filled and pervaded by one life divine. Thus shall dark selfishness be purg'd away— That malady so deep, wide-spread, and dire, Which poisons friendships, severs heart from heart, And fills the world with hatred, strife, and woe. While other ills—of body or of mind— Philanthropy and science oft remove By Hospitals, Asylums, or Retreats, This giant-evil, selfishness, thus far Rules o'er the world, and human skill defies— Incurable by aught but gospel grace. 'Tis not in isolated hearts, where self Alone absorbs th' affections, that the Lord Delights to dwell, or strong attraction finds. For two or three, with he, in what they ask Must be agreed, and gathered in my name; Then will I hear, and in their midst will be.

As when metallic plates in order'd row Are placed, to form a pile galvanic, each Acts on its fellow, and th' electric power Increases with the number thus combined; So, when a multitude of living hearts United, form one circle which conducts The quickening life of God through all, while each Reacts on each,—what shall this power withstand? Shall not the mighty energy of life And love condensed, the tyrant self-dethrone, And Satan's train, disease and death, expel? Awake, O Zion, and thy strength put on! And thou, Jerusalem, the Lamb's own bride— Made perfect, spotless, glorious—shine forth, Clear as the sun, and beauteous as the moon, Yet terrible as banner'd hosts of war! Then shall the world, long unbelieving, know And own that God hath sent his Son,—hath wrought By him salvation:—and that as he loved The Son, so hath he loved his followers too.

[Reprint.]

Letters Received.

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